Several passages in the Troades and one in the Hecuba contain speculations on the localities to which women enslaved by the Greeks at Troy may be removed by their captors 1). These passages are not merely ornamental, though they illustrate the skill of Euripides in dealing with sequences of proper names as well as his interest in geography, which is a prominent feature of his lyrics 2). Dramatically they make a contribution to the effectiveness of both plays: by dwelling insistently upon the fate of Troy, which includes the prospect of exile and bondage for the survivors, the chorus conveys a tragic idea wider than that of the sufferings undergone by Hecuba and the other characters 3). Euripides may also be thought to have introduced these series of place-names largely for the sake of the opportunities with which they furnish him for alluding to the events of his own times. This impression might appear to be confirmed by the fact that the Greek world with which two choruses of Trojan women, and in one instance a Trojan queen, show an unrealistic familiarity belongs far more to the fifth century than to the heroic age. In general, however, his anachronisms 4), and perhaps those involving geography to a greater degree than others, seem to arise naturally from his fundamental modernity of outlook, combined probably with a positive dislike of archaism. It is true that the mention of Delos in the Hecuba is probably to be connected with its

1) Tro. 187 - 8 (Argos, Phthia, an island), 205 - 29 (Corinth, Athens, Sparta, Thessaly, Sicily, Italy), 241 - 2 (Thessaly, Phthia, Boeotia), 1081 - 99 (Argos, Salamis, the Isthmus); Hec. 444 - 83 (the Peloponnese, Phthia, Delos, Athens). All occur in lyrics. Tro. 30 - 1, which refers to the allocation of captives to Arcadians, Thessalians or Athenians, is parallel but occurs in the prologue spoken by Poseidon.

2) Kranz, Stasimon, 216.

3) Kitto, Greek Tragedy, 262, cf. 214 (Troades) and 219 - 20 (Hecuba).

4) Schmid-Stählin, Gesch. d. griech. Literatur 1 3, 698 and 763. Elsperger, Philol., Suppl. 11 (1908), 147-52, has made a collection of scholia in which Euripides is criticised for anachronism on a variety of subjects.
purification by the Athenians in the winter of 426/5 1), but his choice of place-names in most of these passages does not appear to have been influenced by a desire to refer to contemporary events 2). There is one notable exception, namely the passage with which he ends the parodos of the Troades 3). Not only is this passage more elaborate than any other in listing as many as six localities, and far more frankly anachronistic in referring to Sicily and Italy, where the Greeks did not establish themselves in substantial numbers until more than four centuries after the dramatic date of the play; but, more important, it is unique in that the Trojan women in reviewing the prospect of servitude in Corinth, Athens, Sparta and Thessaly express strong views on the merits or demerits of each. An examination of this passage may shed some light upon the methods of Euripides in alluding to political situations of his own day.

It would be a strange coincidence if, in a play produced in March 415, Euripides had been led to mention Sicily and Italy merely by a taste for geographical description combined with indifference towards anachronism. It is clear that he is here deliberately directing the attention of his audience to contemporary events, as has long been recognised 4). Every spectator must have interpreted the passage as an allusion to the projected expedition to Sicily, which was launched about three months later. The fleet was to sail along the south coast of Italy, which Alcibiades and other imperialists planned to annex after the reduction of Sicily 5), and a reference to the fact that Sicily faces towards Carthage 6) probably reflects the even more

2) Athenian relations with the Arcadians in the period preceding the production of the Troades may possibly be responsible for the reference to them in Tro. 30, as Parmentier suggests in the Budé edition of Euripides IV, 22. The Mantineans had, however, been compelled by Spartan pressure to renounce their alliance with Athens early in 417 (Thuc. V 81, 1).
3) Although these lines scarcely deserve the criticism of Wilamowitz, who stigmatises them as trivial and frigid (Griech. Trag. übersetzt III, 269 - 70), the poet is perhaps somewhat handicapped by his material.
4) Decharme, Euripides (Eng. trans.), 328; Nestle, Euripides, 316 with n. 100.
5) Thuc. VI 90, 2.
6) 221, Φωνίκας δύναμις χάραξ, which surely relates to Carthage, as both scholia suggest, and not (as Parmentier, op. cit. IV, 37 n. 2, maintains, citing an ambiguous statement of Parmeniscus quoted by one scholiast) to Phoenicia